

THE REFORMATION

OF THE

Church of *England*

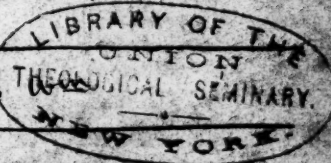
Justified, according to the Canons of the Council of *Nice*, and other General Councils, and the Tradition of the *Catholick Church*.

BEING AN

ANSWER to a Paper reprinted at *Oxford*, called [the SCHISM of the Church of *England*] Demonstrated in four ARGUMENTS, formerly Proposed to Dr. *Gunning* and Dr. *Pearson* the late Bishops of *Ely* and *Chester*, by two Catholick Disputants, in a celebrated Conference upon that Point.

In which Answer the unworthy and false dealings of the PAPISTS are shewed, and the Charge of SCHISM returned upon them, and the CHURCH of *ENGLAND* proved truly *Catholick* and *Apostolick* in her Doctrine and Constitution.

By Dr. *Saywell*.



CAMBRIDGE,

Printed by *John Hayes*, Printer to the University: For *Edward Hall* Bookfeller there. And are to be sold by *Luke Meredith* at the *Angel* in *Amen-Corner*. London. 1688.

NOT A VESTIGE

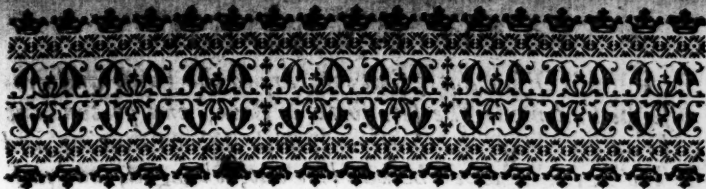
Church of England

...and the President of the Council of the ...
...and other ...
...according to the ...

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1997





TO THE
READER.

READER,



YOU hadst not now been troubled with the following Papers, if a Relation of part of a pretended Conference with Bishop Gunning, late Lord Bishop of Ely, and Bishop Pearson, late Lord Bishop of Chester, had not been afresh Reprinted at Oxford, and sent abroad into the World as a piece unanswerable by these two Eminent Prelates of our Church. In which, tho' there be nothing new, and which has not been long ago answer'd, yet to satisfy the World about the Truth of that Matter, and to remove any prejudice that some might otherwise conceive concerning these Learned and Pious Bishops, I will give a short account, as near as I can, at this distance of time of the Matter of Fact, and then proceed to a particular Answer to the several Arguments in order as they lie. The Conference was managed in writing about 30 Years ago, and by mutual agreement nothing was to be made Publick without the allowance and consent of both Parties: But such was the dissingenuity and unworthiness of one of

TO the READER.

the Romish Disputants, that contrary to the Faith and Promise he had made, he sets forth a Book, and pretends it to be an account of the Conference with Bishop Gunning, and Bishop Pearson, when he had left out, changed, and misplaced Matters as he pleased himself; insomuch that his Partner was very much ashamed of his dishonest and unfaithful Dealing, and did utterly condemn him for what he had done, and renounced his having been engaged in approving or consenting to such a base and disingenuous Proceeding, and did openly own and acknowledge so much to the Persons concerned. An account whereof was given to the World by Mr. Thomas Smith of Christ-College in Cambridge, in a little Book called a Gagg for the Quakers, with an Answer to Mr. Denn's Quaker no Papist. Lond. Printed for J. C. and are to be sold near the North-door of St. Paul's Church-yard, 1659. "— That which follows
 " in your Book about Mr. Gunning and Mr. Pearson, who
 " disputed against the Romanists, all who know these Ministers, know to be superfluous and frivolous. However
 " I think fit to tell you, the Romanist who put forth an
 " Edition [of that Dispute] hath so changed, transposed,
 " added, diminished, and made of it what he list, that I
 " believe it will be as soon owned for your (I mean not J. S.
 " but H. D's) Conference, as Mr. Pearson's or Mr. Gunning's. I must now tell you further (what you have been
 " oft enough told) that that Relation cannot expect to be regarded by Mr. P. or any sober Person which is disclaimed
 " and disowned by Three of the Four who were Disputants,
 " viz. by both the Protestants, and half the Papists. But
 " chiefly I must entreat you to consider whether the inserting
 " above 200 Lines at a time as a part of the Conference,
 " which never was part of it, (besides all professed
 " Additions) secondly, whether the leaving out whole Sheets
 " of the Protestants, which the Papists thought too hard to answer,

TO the READER.

*“ fewer, and thirdly, the scarce suffering any one Argument
“ and Answer of both to come together, but casting usually
“ parts of the same Paper of Mr. G. many score Leaves
“ asunder one from another, be not a scandal that any
“ Christian would desire might be cover'd with silence? And
“ I would gladly know from any Ingenuous Person, whether
“ this might not be Answer enough to a Book put out at
“ the charge of the Romanist's own Purse and Conscience.
“ A Discourse, by being mangled, rendred so unintelligible,
“ that scarce any Man ever read it over or will. — Reve-
“ rend Mr. William Moor the deceased Library-Keeper,
“ was perswaded by J. S. to read one Leaf, but professed
“ before many Witnesses he would not read another if you
“ would give him the whole Impression, because it was so
“ unintelligible for the Causes above-mentioned.*

*This account was thought sufficient to satisfy the World,
that the Relation of that Conference ought not to be re-
garded, and that it needed no other Answer.*

*But perhaps some will demand why was not the Confe-
rence then Printed whole and intire? Now, the reason of
that was, because the Popish Adversary did run all the Dis-
pute into obscure and metaphysical Niceties, that few could
understand, and fewer would take the pains to read it,
and so it was not thought fit, and a needless charge to trouble
the World with it. Besides, both the Bishops did tell their
Friends, when they discoursed with them about a fuller An-
swer, that they thought it altogether unnecessary, because
though the Dispute were mangled and misrepresented, yet
that which they had Printed was still unanswered by them,
and unanswerable by any of their Party; and they were
perswaded that all Men who would carefully read the Book,
would be of the same mind. And as for this Paper that
is added, at the end of the pretended Conference, and now
Reprinted at Oxford, the Author do's not so much as say,
that*

TO the READER.

that it was part of their Dispute, but a pure Addition of his own, wherein they were no more concerned than other Divines, and they did not think they were bound to answer whatsoever he should afterwards write and publish to the World; and yet this Oxford Paper would without any ground, or the least colour, impose upon the World, that this is a part of that forementioned Conference. Neither did the Cause it self, or the state of Affairs then require any particular Discourse upon that subject, the Books of Bishop Fern, Arch-bishop Bramhall, Dr. Hammond, and Dr. Heylin, being then in every Bodies hands, wherein they had fully vindicated the Church of England from any imputation of Schism; and the learned Men of that time were so well satisfied with what they had written, that it was needless to trouble the World upon that account. But now 'tis expected every thing that peeps out should receive a due Answer, I have therefore endeavour'd to prove from truly Catholick Principles (such as our Adversaries themselves cannot gain-say) that not only the Doctrine and Constitution of our Church is most sound and Catholick, but even the Order of our Succession, and the Method of our Reformation was truly Regular and Canonical, and that all the Author's own Arguments do return upon his own Head, and evidently prove himself, and other English Papists, guilty of Schism.

An

An ANSWER to a Paper called the
Schism of the CHURCH of ENGLAND
demonstrated, &c.

IT has been the constant Profession of the Church of *England*, that the Word of God, interpreted by Catholick Tradition and a truly Oecumenical Council, (not a Patriarchal, one of a few *Italians* in the *West*) ought to be hearkened to in Matters that concern the Peace and Unity of the Church. And it has been also frequently and learnedly proved by our *Englisb* Bishops and Divines, that the Points in difference between the Church of *England* and the Church of *Rome*, are so far from being Matters of Faith, that they are modern Errors imposed upon the Christian World, besides and contrary to the Determinations of General Councils and Catholick Tradition; so that our dissent about them, from the *Roman* Church can be by no means accounted Heretical or Schismatical, but all these Arguments urged by the *Oxford* Paper, will evidently prove that those Bishops, Priests, and Lay-men that set up Altar against Altar, and hold separate Congregations in Opposition to the Church of *England*, do break the order of Catholick Communion, and are guilty of Schism.

allowed in the Primitive Church. Synod. Lond. A. 1571. C. Concionatores, Firmil. Ep. ad Cypr. inter Ep. Cypr. n. 75. Contra Ep. Step. Papa. Eos qui Romæ sunt non ea in omnibus observare quæ sunt ab origine tr. adita, & frustra Apostolorum auctoritatem pretendere. Vids Concil.

Concionatores
 imprimis vide-
 bunt ne quid
 unquam doce-
 ant pro concio-
 ne quod à po-
 pulo religiosè
 teneri & credi
 velint nisi quod
 sit consensaneu
 doctrina Vete-
 ris & Novi
 Testamenti,
 quodque ex il-
 la ipsa doctrina
 Catholici pa-
 tres & veteres
 Episcopi colle-
 gerint. Now
 their sense
 does no
 where appear
 more un-
 doubted than
 in the decrees
 of General
 Councils, and
 in the Pra-
 ctice and Tra-
 dition that
 was generally

cil. Trull. Can. 13. & can. 55. Where the Church of *Rome* is commanded by name to amend some Errors which yet she has never done; so the Church did not think the Bishop of *Rome* had authority to give Laws to her, but was himself bound to submit to the Canons, and the Order of the Church.

But before I apply my self to return an Answer to the several Arguments, it will be requisite to give a short account of the Reformation.

See the Subscription to a Book called the Institution of a Christian Man.

In the Reigh of *Hen. 8.* there was an Assembly held, the Determinations whereof are now extant, and to be seen, wherein the Archbishops and Bishops, Bishop *Bonner*, and *Gardner*, *Voysey*, *Heath*, *Tunstall*, amongst the rest, did declare that the Bishop of *Rome* ought to have no jurisdiction here in *England*, but the Archbishops and Bishops and the National Church had Power to order all Matters within themselves without the concurrence of the Pope, so as they did keep to the Faith and Unity of the Catholick Church; and for this they alledged the Authority of the Council of *Nice*, and other General Councils.

Institut. of a Christian

Man. Lon-

dini in adibus

Thomæ Bert-

leti Regii im-

pressoris A.

1537. p. 47,

48. Acts &

Mon. v. 2. p.

346. dedica-

ted to the

King *H. 8.*

Thomas Arch-

bishop of

Canter. and

Edward Arch-

bishop of

York, and all

other Bi-

shops, and

Prelates, and

Arch-dea-

cons of this

Realm.

And as for the byshoppe of *Rome*, it was many hundreth yeres after Christe, before he coude acquire or gette any primacy or gouernance aboue any other byshoppes, out of his prouince in *Italie*. Sithe the whiche tyme he hath ever vsurped more and more. And though some parte of his power was gyuen unto hym by the consent of the emperours, kynges, and princis, and by the consent also of the clergie in councelles assembled: yet surely he attayned the mosse parte thereof by meruapulous subtiltie and craft, and speciall by collusion with greatte kynges and princis, sometyme trayninge them into his deuotion, by pretence and colour of holynes and sanctimonie, and sometyme by force and tyranny. Wherby the sayde byshoppes of *Rome* aspired and arose at lengthe vnto suche greatnes in strength and auiditie: that they presumed, and toke vpon them to be heddes, and to put lawes by their owne auiditie, not onely vnto al other byshoppes within Christendome, but also vnto themperours, kynges, & other the princis and lordes of the world, and that under the pretence of the auiditie commytted vnto them by the gospell. Wherin the faide byshops of *Rome* do not onely abuse, and peruerthe the true sense and meaning of Christis worde: but they doo also cleane contrarie to the vlt and custome of the primitive church. And also do manfully violate as well the holy canons, made in the church immediately after the tyme of the apostels, as also the decrees

and

and constitutions made in that behalf, by the holy fathers of the
 tholike church, assembled in the first general councils, and finally
 they do transgrede their owne profession, made in their creation. For
 all the byshoppes of Rome always, when they be consecrated and made
 byshoppes of that see, do make a solemn profession, and sweare, that
 they shall inviolably observe and kepe all the ordinances, made in the
 eight first general councils, amonge the whiche it is specially provided
 and enaged, that all causes shall be fynished and determyned within the
 province, where the same be begon, and that by the byshoppes of the same
 province, and that no byshop shall exercise any iurisdiction out of his
 owne diocese or province: and yf these such other canons were then
 made and confirmed by the sayd councils, to repress and take away
 out of the church, al such primacy and iurisdiction over kinges and
 byshoppes, as the byshoppes of Rome pretend now to have over the same.

Can. Apost. 34.
 Concil. Nicen.
 c. 4. 6.
 Concil. Anti-
 och. c. 9.
 Con. Const. p.
 1. c. 2.
 Con. Eph. c. 8.
 Con. Calced. c.
 28.
 See the Popes
 Oath, dist. 16.
 c. 8. *sancta offi*,
 &c.

In the Reign of King Edward 6. The Bishops and Cler-
 gy having free Liberty to meet and debate of Matters of
 Religion without the Pope; did find other Abuses and
 Corruptions besides that of the Pope's Usurpation over
 the Governours of the Church, and did in the Convo-
 cation 1552. establish Articles of Religion, a publick Li-
 turgy, and Book of Ordination, the same in substance
 with those that are now in use amongst us, and the
 Archbishops and a far major part of the Bishops were
 consenting thereunto, not above 5 or 6 were displaced
 for their disorderly behaviour and dissent from their
 Brethren, and others by the Metropolitan and Bishops
 of the Province ordained and settled in their Bishopricks
 according to the usual custom of that time, as all Hi-
 storians, and our very Adversaries are forced to confess.

The Church of England, being thus regularly settled,
 was never from that time to this very day regularly chan-
 ged by any Canonical Authority, but has oftentimes been
 confirmed since, both by the Authority of the Convo-
 cation, and of our Kings and Parliaments, and consequently
 the present Bishops are Lawful Pastors without any guilt
 of Heresy or Schism, and all within their severall char-
 ges are bound by the Council of Nice, and other gene-
 ral Councils, to live in their Communion, and to submit
 to them as those that are appointed by the Holy Ghost to

See Dr. Hey-
 lin's Reform.
 Vindic. Dr.
 Burnet's Hist.
 of the Re-
 form. part. 2.
 book 1. p.
 195. Coll. of
 Record. pag.
 209. n. 55.

direct and govern them in Matters of Religion, and all Neighbour Churches are obliged to allow us the Communion of Coordinate Churches, and to own us as true Members of Christs mystical Body The Holy Catholick Church.

The only Objection, of any Moment, that is made against this Regular Succession, is from the interruption it met with in the short Reign of *Queen Mary*: But when the Matter of Fact is looked into, it will appear that nothing which was done in her Reign will be any prejudice to our Succession, nor can by any means take off the Regular Settlement of the Church of *England* by the Convocation in *King Edward's* Reign, but that the Acts thereof are still in force, except in some particulars which have been changed by Convocations afterwards. For the Synods which were held, and the Ordinations that were made in *Queen Mary's* days were not carried on in a Regular Manner by the Archbishops and Bishops of the Province, but by the Authority of the Pope and those Bishops which were justly deposed and set aside, and so had no jurisdiction nor any right or title to exercise their Authority in this Realm, and therefore could give no right to the Bishops, or Authority to the Decrees they ordained; and tho' all the Art and Cruelty imaginable was used, to cut off a future Succession, by burning, imprisoning, and banishing the Lawful Bishops; yet it pleased God so to order it, that the major Part of the Lawful undoubted Bishops, who were made in *King Edward's* Reign, and which lived till *Queen Elizabeth's* days, joyned again in continuing the Succession of Bishops, and restoring the Reformation settled in Convocation, which has been preserved, without Interruption, to this very Day. And those Bishops that were set aside in *Queen Elizabeth's* Reign, were either justly deposed in *King Edward's* Days, and never rightly restored, or else were ordained by them who had no

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Authority to give them Jurisdiction in this Nation, and so had no further right, than the Civil Magistrate could give, which the same Power had again taken away. So that the Ordination of Archbishop Parker was so far from being irregular, that it was made by those, who only had proper Right and Title to ordain: For the rest of King Edward's Bishops being Dead, the sole Authority did Regularly devolve on the few that were left. And the Queen, the Nobility, and Gentry, the Clergy, and the Main Body of the Nation, were so well satisfied of the unlawful Authority of those Bishops that were set aside, and the undoubted Right of those who ordained Archbishop Parker, that of about 9400 Clergy, above 9200 did with great Joy receive the Bishops, and the Reformation; and the rest of the Nation, even those that were formerly zealous for the Church of Rome, did joyn with them in Prayers and Sacraments, and there was an Universal Agreement and Concurrence in the Communion of the Church of England, for 10 or 11 Years together; so that there was no other Penal Law, but that of 12 d. a Sunday, to stir up lazy People to mind their Duty, and we might have continued so till this Day, in that happy Concord, had not the Pope excommunicated and deposed the Queen, and prohibited all her Subjects, under Pain of an Anathema, to own her Sovereignty, and submit to the Bishops of the Church of England. Upon which many separated from

Qui undecimum primum meminerunt Regina Elizabetha haud quicquam eo mitius vel remissius fuisse pradicabunt. Decimo tertio demum anno biennio scilicet postquam Pius 5. Bullam huc suam parum piam misisset atque ex ea boveales illa turba extitissent; paulo tum facta commotior, ut par erat statuere cepit contra bullas

& tabellarios, sed praterquam in eos nihil superstitionis vestra causa sancitum est durius, &c. — audi Philopatrum ipsum Jesuitam Reginam de regni sui initio sic alloquentem. Dum initio Regni tui mitius aliquantulum cum Catholicis ageres, dum nullum adhuc vehementissime urgeres, nullum admodum premeres, vel ad sectae tuae participationem, vel Fidei antiquae abnegationem, omnia sane tranquilliore cursu incedere videbantur, nec audiebantur magnae querelae, nec insignis aliqua dissensio aut repugnantia cernebatur nec deerant (quanquam male) qui Ecclesias vestras ut vobis placeant ac gratificarentur corpore saltem, etsi non animo frequentabant, legis hic Jesuitico atramento depicta, — puta minus hic dici, plus intelligi. Bishop Andrew's Tortura Torti, p. 148, 149.

Ita religio in Anglia mutata, orbe Christiano mirante quod tam facile & sine motu Cambden. Elizab. p. 36, 39.

Ex hac religionis mutatione ut observant politici Anglia facta est omnium regnorum in orbe Christiano liberrima — & opulentior quam seculis superioribus. p. 40.

Fid. Bull. Pontif. apud Cambd. p. 179.

our Communion, and have disturbed our Government ever since. So that it is plain, the Schism is on the side of the Papists, who upon pretence of Papal Authority, did withdraw themselves from the Communion of their own Bishops, and make a formal division in the Church, which was before united in Peace and Truth.

But suppose there was some circumstantial defect in the Succession of some of our first Bishops, as to matter of Form, in the beginning of Queen *Elizabeth's* Reign, after so many of their Predecessors, had been unjustly turned out, and destroyed in Queen *Mary's* Days, their Misfortunes do not at all concern, the present Bishops of the Church of *England*; for if the Matter of our Reformation, and the Constitution of our Church be Sound and Catholick, (as it is beyond all possible Contradiction) and the Consecration of our Bishops was Valid, as to the matter of Order, there being no Regular Succession of Bishops continued on by those, who were set aside in Queen *Elizabeth's* Reign (because they knew it was in vain, when they saw the Kingdom so well settled, and the People so unanimously joyning with the Reformed Bishops) after all those Popish Bishops were Dead, there could be nothing required in Reason, to give the Protestants a full Right and Authority, but the Reception of the Queen, and the whole Kingdom, and that they had long before, and all the Bishops for many Successions since that Time, came into vacant Places, and the Bishops that now are, were none of them Born, and come into none but void Places, and so are as Firmly and Canonically settled, as any Bishops in the World.

This being the true Account of the Reformation of the Church of *England*, I proceed now to consider the Argument, in the pretended Conference with Bishop *Gunning*, and Bishop *Pearson*, so many Years ago, and lately Reprinted by *Henry Cruttenden* at *Oxon*.

And first it begins, with a Definition of Schism, in this

this Manner. *Schism* is a Voluntary Separation of
 "one Part from the whole, true, visible [Hierarchical]
 "Church of Christ. And then he goes on to a Syllo-
 gism in this manner.

Whoever make a Voluntary Separation of themselves,
 from the whole, true, visible Church of Christ, are
 Schismatics.

But all those of the *English* Protestant Party, make a
 Voluntary Separation of themselves, from the whole,
 true, visible Church of Christ.

Therefore all those of the *English* Protestant Party,
 are Schismatics.

He goes about to prove, that we separate from the
 visible Church; because, we separate from the *Roman*
 and *Greek* Churches, and all others in Communion with
 them; and this seems to be the full Substance and De-
 sign of the first Argument.

Now to avoid all doubt, and entering into Disputes
 about Foreign Churches, whose Case is in some Regard,
 much different from ours of the Church of *England*.
 I shall therefore, instead of the Protestant Party, pro-
 ceed to Answer, for the Protestants of the Church of
England.

I will not go to examine, the definition of Schism,
 any one that desires further Satisfaction about it, may
 look into the Conference it self, as it is printed, where
 it is learnedly and acutely examined, by the Bishops
 themselves.

In Answer therefore to the major Proposition, it is so
 far from being true, that we separate from the visible
 Church of Christ, that we separate from no true Church
 or Society of Christians in the World. But to the bet-

*ab Italia, Gallia, Hispania, Germania, aliisque similibus Ecclesiis voluerit per omnia recedere,
 quicquid ea fecerit tenere aut observare ut (quod) Ecclesia Anglicana Apologia proficietur) ceremonias
 illas cum Reverentia susceperet quae ultra Ecclesiam incommodum est hominum sobriorum offensionem
 retinere posse senserat, Et in iis tantum articulis à praeiatis Ecclesiis dissentiret in quibus eadem ipse
 tum à pristina sua integritate prius desciverant, tum etiam ab Ecclesiis Apostolicis à quibus pro-
 seminata sunt.* That is, we only separate from and reform their Errors, but do not
 separate from their Persons and Communion.

ter stating of this Matter, we must consider, that there is a twofold Communion, one of Coordination, and another of Subordination. Churches Coordinate, i. e. of several Provinces, several Nations, and Countries, owe no Obedience one to another, and are not bound to observe the same Rites and Customs, and to agree in all School disputes and Niceties, concerning Theological Opinions; no more than several Kingdoms are bound to have the same Laws and Constitutions. This is acknowledged by all sober Divines, in all Ages. Accordingly several Churches and Countries, have had their peculiar Rules and Orders, still living in Peace and Unity, and so might it be at this Day, did not the Church of Rome by Force and Subtily, go about to enslave all Mankind to their private Errors and Impositions. As therefore several Kingdoms do maintain Peace one with another, and give all friendly Assistance if there be Occasion, for their mutual Happiness and Defence, yet keep to their own Laws and Customs in other Matters; so this we differ in some Opinions and Practices from Rome and other Churches, yet we retain that Christian Charity and Respect for them, which one Coordinate Church or Kingdom ought to have for another, and so there is no Schism made at all by us, nor so much as any Separation, but what distance of Place and difference of Circumstances do necessarily make. Neither do we send Emisaries Abroad, to withdraw their People from their Obedience, and set up Altar against Altar in a Schismatical manner, and I wish they could say as much, that they did not go about to disturb our Peace and Communion.

See how the Church of England does Communicate with all Churches in the Vindication of Bishop Gunning the late Lord Bishop of Ely, by Dr. Saywell, in his Evangelical and Catholick Unity, pag. 302, &c. Guide in Controversy dis. 3. c. 8. n. 84. B. Churches Coordinate may without Schism or fault differ from one another, or one of them from all the rest in several Doctrines and Opinions, &c.

But secondly, there is a Communion of Subordination, that which all Bishops, Priests, and all others Thus he vindicates the Church of Rome wherein it differs from the Greek and other Churches, and by the same Reason other Churches may differ from her without Schism or Fault.

owe,

owe; of submission to the Archbishops and Bishops, &c. and to the Canons and Constitutions of each Province and Nation, in all Lawful things; and this is heartily done by all true Members of the Church of England; herein we follow the command of God, *Obey them that have the rule over you*; the command of the Council of Nice and other General Councils, the Laws Ecclesiastical and Civil of this Church and Nation. But those that call themselves *Roman* Catholicks are plainly guilty of Schism, for they separate from the Communion of all Coordinate Churches, which will not embrace their Errors, and be subject to their Authority, they send Embassadors abroad all over Christendom, to withdraw Persons from their Obedience to their own Bishops, and set up Altar against Altar, Communion against Communion, contrary to the constant Order of the Catholick Church. So that the Disorders, Tumults, Conventicles, which he complains of in *England* are Chargeable upon them. But the Protestants of the Church of *England* are in Doctrine most Pure, in Charity most Catholick, and in their Practice and Publick Service most conformable to the Primitive and Catholick Church of any in the World.

Cyprian did joyn with *Firmilian* in the same Cause, and it was thought by them in those early Days that there was no Obligation to adhere to the Bishop of *Rome*, and if he did Excommunicate any upon such Account; he did cut himself off from the Unity of the Catholick Church. Unless in such Matters, wherein the whole Church did agree, with the Bishop of *Rome*; and yet though *St. Cyprian* lived and died, in Opposition to the Bishop of *Rome*, as much as we do now, he is more Honoured, and of greater Renown in the Church, than *Pope Stephen* himself. Vide *Ep. Jo. Launoli. Jacob. Bevilacqua. Tom. 8.*

Heb. 13. 17. Firmilianter Ep. Cypri. 75. de Stephano Epis. Romano ait peccatum vero

quam magnum tibi exaggesti, quando te a tot gregibus scidisti, excidisti. n. teipsum: noli te fallere. Si quidem ille est verus Schismaticus qui se a Communione Ecclesiastica unitatis apostatam fecerit, dum n. putas omnes a te abstinere posse, solum te ab omnibus abstinuisti. S. Cyprian.

The second Argument.

WHoever adhere, to Schismatical Pastors (as Schismatical is understood in our Definition) are Schismaticks. But all *English* Protestants adhere to Schismatical Pastors, as Schismatical is understood in our

our

our Definition, therefore all *English* Protestants are Schismatics.

He goes about to prove that we adhere to Schismatical Pastors, because we derive our Succession from those that Ordained Archbishop *Parker*, and others, in Opposition to the major Part of the *English* Bishops, who were then alive, and into the Places of many of them while they were alive, and never Lawfully Deprived. This is the Substance of the second Argument.

In Answer to which, I deny that the Bishops set aside in Queen *Elizabeth's* Reign, were Lawful Bishops of the Church of *England*, because they were violently and uncanonically thrust in, or rather they invaded those Bishopricks in Queen *Mary's* Days. So that the Bishops which Ordained Archbishop *Parker* and others, and those that held Communion with them, were the only Lawful Regular Bishops of the Church of *England* at that time, they being Regularly constituted in King *Edward's* Days, and never legally Deprived. All the other of King *Edward's* Bishops which complied, except *Thirlby* and *Kitchin*, were dead, and so the full Authority must remain with the rest that survived, and they all but *Thirlby* did concur in the Ordination of Archbishop *Parker*, and others, or Communicated with them.

Compare our *English* Form with the ancient Forms in *Morinus de Ordinationibus*, and you will find nothing wanting that is essential.

Neither was Archbishop *Parker*, and many others, consecrated into other Mens Places while they were alive, for Cardinal *Poole* the Archbishop of *Canterbury*, and about nine or ten Bishops more were Dead, and Archbishop *Parker*, and others, were elected, confirmed, and consecrated into vacant Places in due Order, according to the usage of this Kingdom for many Ages (except in the Form of the Ordinal) in which there was nothing wanting to the Essence and Validity of their Consecration. So that Archbishop *Parker's* Authority, and many others, is beyond Dispute, also by the tacit consent of the rest, who ought to have opposed it at their Confirmation, when they were summon'd to that purpose,

if they had any Legal Exception to make against their being made Bishops, which being not done, and the Consecration proceeding, they are in all Reason and Justice shut out from any further Opposition, and they ought to be concluded to have given their tacit Consent; which we may the rather believe, because many of them agreed to the Reformation in King *H. 8.* and King *Edw. 6.* Days, and seem more now for Political than Ecclesiastical Reasons to refuse to comply, because they had made themselves Obnoxious to all Parties already, by their former Changes and Cruelty. So they thought it better to regain their Credit with the *Romanists* by their standing out, than to be looked upon as Time-servers, and little regarded by the People. But then this Argument does demonstratively return upon the Author himself, and the Popish Bishops in Queen *Mary's* Days, as will appear by the following Catalogue.

Bishops justly Deposed in King Edward's Days, for not obeying the Laws, and their Deposition consented to, and approved by the Bishops, as appears by their Ordaining others into their Places

	Bonner of London.	
	Gardner of Winchester.	
	Day of Chichester.	
Bishop	Heath of Worcester.	
	Kesley of Exeter. Some say he resigned.	
	Tunstall of Durham. Who is said to have resigned.	

See the Protector's Letter to Bishop Gardner quoted below.

Bishops rightly Consecrated, and in actual Possession at King Edward's Death

Archbishop	Cranmer of Canterbury.	Consecr. Hen. 8.
	Ridley of London.	Edw. 6.
Bishop	Poynt of Winchester.	Edw. 6.
	Goodrick of Ely.	Hen. 8.
		Salscot

† he did resign Rymer Fœd. Vol. 15. p. 282. An. 1551.
 & pleaded fear of Body & Soul. ibid. p. 340. 1.^{mo} Maria R.

† He dyed March 1443
this See continued
vacant above two years
Regist. Cranmer

Thirly of Norwich.
 Salford alias Cranmer of Salisbury.
 Chancellor of Exeter.
 Arthur of Oxford.
 Bishop of Bangor.
 Parton alias Wharton of St. Asaph.
 Samson of Lich and Codrington.
 Kitchen of Landaff.
 Bishop Bush of Bristol.
 Barlow of Bath and Wells.
 Ferrar of St. David's.
 Scory of Chichester.
 Hooper of Worcester and Gloucester.
 Coverdale of Exeter.
 Taylor of Lincoln.
 Harley alias Harvey of Hereford.
 Rochester void.

In the Province of York.

Archbishop Holgate of York Consecrated.
 Bishop Adrick of Carlisle.
 Bishop Bird of Chester.
 Durham void.

Of these in the Province of Canterbury.

Archbishop Cranmer, Bishop Ridley, Poynter, Scory,
 Coverdale, Taylor, Harvey alias Harley, Bush, Hooper,
 Ferrar, and Barlow were removed, A. D. 1554 as Dr.
 Burnet relates: Bishop Goodrick died about that Time,
 and all the rest that complied, except Bishop Thirly

Burn. Hist.
part. 2. pag.
276.

and Bishop Kitchen, either before or about the Time of
Queen Mary's Death. And it does not appear, they
were at all Active in turning out their Brethren.

In the Province of York.

Archbishop Holgate, Bishop Bird, turned out.

In

In the Provinces of *Canterbury* (*Roubaix* being void, and *Gloucester* and *Gloucester* united) there could be but Twenty in all, and we find here Blevins, &c. the Archbishop, and Major Part of the Bishops unjustly and uncanonically turned out: *beavers had yett 1570*

In the Province of *York*, *Durham* was void, so Archbishop *Holgate*, and Bishop *Bird* were the Major Part, unjustly turned out: *crow hadt 1601 his bus about 77*

Now let me take up our Author's Argument. Who soever possess the Sees and Offices of Lawful Bishops (these Lawful Bishops yet living) or unite themselves to such as possess them, are such Schismatical Pastors: *100*

This is our Author's Major Proposition; to which I add this Minor. But the Popish Bishops that were set aside in Queen *Elizabeth's* Reign, did possess the Places of Lawful Bishops yet living, or united themselves to such as did possess them, therefore they were Schismatical, and no Lawful Bishops of the Church of *England*: For as soon as these Lawful Bishops were turned out, others were put into their Places, and not only so, but contrary to all Rule and orderly Government in the Church. For, the most certain Fundamental Constitution of the Church in all Ages; and the constant Order of all Societies (which is always tacitly supposed, tho' not formally observed) is, that while particular Churches keep to the Faith and Unity of the Catholick Church, as ours had done, all things ought to be managed by the Archbishop and Bishops of the Province, and so by the Chief Governors and main Body of the Society, or else things cannot be Regularly done; but here the Archbishop and the Major Part of the Bishops are set aside, and others put into their Places while they were yet alive, and Dr. *Burnet* adds that of the inferior Clergy, who were Sixteen Thousand, Twelve Thousand were likewise turned out, so there could be nothing Regularly done by the Convocation, either in

Vid. Pet. de Marca, de Concord. Sacerdotii Imper. lib. 8. Et alibi. Jo. Launoi. Ep. Hen. Gondrino sen. Arch. T. 8. Out of Archbishop Parker.

the Upper or Lower House. And further, they were not content with the present Possession, but secretly said in their Minds, These are the Heirs come let us kill them, and their Inheritance shall be ours; therefore, after they had bereaved them of their Bishopricks and their Livings, they quickly took away many of their Lives. And are not all these Men Schismatics with a Witness, and all those that were Ordained by them in to other Mens Places and Government? It matters not to our business to pursue all the Successions and Changes in Queen Mary's Days, it will rather proceed to consider the State of the Bishopricks after Queen Mary's Death, when Queen Elizabeth restored the Church to that Regular Constitution which was settled before, by the undoubted Lawful Archbishops and Bishops in King Edward's Days.

Bishopricks void by Death.

- Archbishop Poole of Canterbury.
- King of Oxford Died: 1579
- Capon of Salisbury.
- Parfew of Hereford.
- Bishop Holman of Bristol.
- Glyn of Bangor.
- Brooke of Gloucester.
- Wager of ~~Worcester~~
- Norwich void.
- Rockfasten void.
- Chichester void. A.D. 1579

Bishops in Possession of the other Bishopricks but uncanonically for the Reasons above named.

- Bonner of London, was deprived by Cranmer 22. Edw. VI.
- Thirlby of Ely.
- Bishop White of Winchester.
- Watson of Lincoln.
- Pool of Peterburgh.

Bourne of Bath and Wells.
Wadsworth of Exeter.
Days of Litchfield and Coventry. q de morte Baynii.
 Bishop Christopherson of Chichester. Interred

Pates of Manchester. subscribed at y Council of Trent.
Goldwell of St. Asaph. Went into voluntary exile. &c.

Kitchin of Landaff. Who conformed.

Morgan of St. Davids. Rymer Vol. 15. p. 561.

In the Province of York.

Archbishop Heath of York.

Tunstall of Durham.

Bishop Scot of Chester.

Oglethorpe of Carlisle. Crowned y^e 24 had no successor while he lived.

'Tis confessed that 14 or 15 were turned out or went away in Queen Elizabeth's Days, but according to our Author's own Argument, they were Schismatics and no Lawful Bishops, because they came into the Places of Lawful Bishops while they were alive, or else were ordained by and communicated with such Schismatics. Padd, they usurped their Places by turning out the Metropolitans and Major Part of the Bishops of each Province, and so could have no Lawful Authority or Jurisdiction. Queen Elizabeth therefore let them aside, and so removed this Violence and Usurpation. And being willing to restore all things as they were settled in King Edward's Reign, she calls back the Bishops that were still alive, which were only Five in number. Bishop Barlow, Scory, Coverdale, Kitchin, and Thirlby. And all but Thirlby concurred in settling the Reformation; so we had still the Major Part of the Lawful Bishops to renew the Succession, and they did Ordain Archbishop Parker and others, and it has been Regularly continued ever since. Thus the Authority of our present Bishops as to Order and Jurisdiction is beyond dispute. no One Objection was insisted upon by Queen Mary and others, to justify the Deprivation of the Protestant Bishops

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shops, and others of the Clergy, because some of them were married Men, and perhaps they married after Orders, which was threatened with Deposition by many ancient Canons.

To which I Answer, that living in a Married Estate is not by Divine Authority inconsistent with the Exercise of the Priesthood, but was always allowed in the Church, and ever practised in the *Greek Church* till this Day, and has been oftentimes dispensed withal in the *Roman Church* for secular Ends. So that the allowing Marriage before or after Orders, is a Circumstance that depends upon the Discretion of the Church; and if for some Reasons Clergy-men were heretofore prohibited to marry after Orders, yet in this long Interval of General Councils, upon the great Experience of the Mischiefs and Inconveniences that came by forbidding it, particular Churches may dispense with that Rigour; accordingly this Provincial and National Church, and the Law of the Land, which had much better Authority than the Pope, had left every body to their Liberty to marry or not to marry, as they saw good, and so they that did marry offended against no Law of God and Man, and therefore were unjustly Deposed from their Bishopricks upon that Account.

But then our Author says, that they in *Queen Mary's Days* were Lawful Bishops, and he proves it from the Confession of Protestants, who grant that the Church of *Rome*, and all those of her Communion are true Churches of Christ.

Now as to the first Part of the Argument, I Answer, In time of great Schism and tumultuous Proceedings, there may be so far the Remains of a true Church, that many Pious Christians, who are not at all, or else ignorantly engaged in the Schism, may be saved; but we have no Reason to say that the Popish Bishops in *Queen Mary's Days* were Lawful Bishops, or the governing
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Part were then the National Church of England; the true Right and Authority of the Church was in those Lawful Bishops that were made in King Edward's Days, and that was the true Church of England which did adhere to them and their Constitutions.

But then the Author does Object, that Protestants do grant that the Church of Rome and all those of her Communion, are true Churches of Christ.

Never was People's Charity more abused than ours of the Church of England has been in this kind, to justify the Errors and Schism of the Church of Rome, and all upon a mere and generally wilful Mistake. In short therefore 'tis true, and we do acknowledge, that the Substance of the Christian Religion is professed by the Church of Rome, tho' mingled with Errors. And so many that honestly and sincerely serve God in her Communion may be saved; but yet many may be damned for too pertinaciously maintaining and propagating the Errors of the Church of Rome, especially those that desert and refuse Obedience to the Bishops of the Church of England, setting up Altar against Altar, and so keeping up a Schism amongst us, where they have such plentiful Means of being better informed, and all the Opportunities of serving God, according to the highest Perfection of the Apostolick and Primitive Church.

Come we now to the second Part of the Argument; where the Author goes to prove, that the Popish Bishops did nothing whereby they became unlawful Bishops, for if they did, it ought to be supposed it was that, for which they were deprived, and then he says, all the Reasons for which they were deprived, were resisting the pretended Reformation, and refusing the Oath of Supremacy; and that was but proceeding in Practice according to the common Tenets, the holding whereof made them not unlawful Bishops. Again, whilst they were lawful Bishops in Queen Mary's Days, they held

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it a common necessary Point of Religion to resist the Reformation, and refuse the Oath of Supremacy.

In answer to all which I say, That according to the Author's own Argument, they were no lawful Bishops, because they either did Schismatically invade the Places of the lawful Bishops, or else were willingly Consecrated, and did joyn in Communion with those Schismatical Bishops. When the Queen therefore did set them aside, she did but disposseſs Men who had no just Right, and remove those by her Civil Authority, who had no Power, but what they had from Force and the secular Constitution.

But perhaps it may be objected, that though their Title were at first defective, and they did Schismatically usurp those Bishopricks, yet when their Predecessors were dead, that Defect might be overlook'd, and by the Reception of the Kingdom, their Title might be made good, and they very well confirmed in their Possession. It would have, I confess, been happy, if there had been such a Catholick Disposition in those Bishops, that they would have willingly repented and forsaken their former Errors, that so the Kingdom might have confirmed their Authority by the Universal Reception. But there were many Reasons why they did refuse, and could not own and receive them as lawful Catholick Bishops.

I. Many of them had been guilty of shedding much Innocent Blood, and the rest had been consecrated and joyned in Communion with them, and so in some measure were Partakers of their Guilt; and it was not fit such polluted Hands, should be permitted to Minister at God's Holy Altar. For though there was a Law brought in by the Corruption of later Times, whereby Hereticks might be put to Death, yet it was a great Abuse of that Law, to condemn their Spiritual Fathers and better Catholicks than themselves, for Hereticks: It being contrary to the Divine and Canon Law, that such Men should be

Dist. 50. c. 8. si quis viduam, &c. decret. lib. 5. de homicid. Voluntar.

be allowed to exercise the Episcopal Function, the Kingdom had great Reason to let them slide.

2. It is a known Doctrine in the Canon Law and *Roman* Schools, and a frequent Practice of *Roman* Catholicks to depose Princes and absolve their Subjects from their Allegiance, and endeavour to exterminate those they call Hereticks, under which Pretence many Princes have been destroyed, many Rebellions and Tumults have been fomented, much Innocent Blood has been spilt, and Christendom has been a miserable Theatre of War and Confusion. These Bishops therefore who formerly had consented to most Parts of the Reformation, now growing such Zealots all of a sudden, and refusing to Crown the Queen, and to give the Kingdom Security of their peaceable Conformity to the Government, by taking the Oath which they had formerly taken, and had nothing to except against, gave just Reason to suspect they were guilty of the Heretical Doctrine of deposing Princes, and stirring up Rebellion, to exterminate the Nobility and Gentry that would not Comply with them. And these are sufficient Reasons, why they could not allow them to have Care of the People's Souls, which might have been to the utter Destruction of the Queen and Kingdom. For 'tis notorious there were many Attempts made, and by some of them to that purpose, and the Pope some Years after did actually Excommunicate and Depose the Queen, and charge all Men under an Anathema to withdraw from her Obedience and Communion, and that was the Foundation of the present Schism of *English* Papists, and many Rebellions and Treasons amongst us.

3. If there had been none of these Exceptions against the Persons of these Bishops, yet the Public Service which they did impose, will justify all Men before God and the Catholick Church, for not joyning in Communion with them. Because

1. All People were in common Account obliged to

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Wor-

Vid. Bull. Pii
5. apud Cambd.
p. 179. Tortur.

Tort. p. 128.
 audet Apolo-
 gia Author as-
 serere nemi-
 nem [Pompe-
 cium] Rati-
 onem causa-
 re in iudicium
 potasse. [Regi-
 nam scilicet] ma-
 nimen ad sup-
 plicium con-
 demnasse. At
 quam in scitu-
 cet rem rati-
 gionis agerent,
 nec cum reli-
 gione Rebellio-
 nis semina-
 re permiserunt.
 negus omnes
 quam Pius Per-
 pa per Bullas
 suas hic in An-
 gliam per-
 cepit. Et
 capere sua
 in iudicium
 habentiam
 impetum &
 in possessionem
 fecisset. hic
 plumbum hic for-
 na in Anglia
 claustrum in
 Hibernia gla-
 diu rem gessit.
 sic. Conf. Aug.
 c. 30. Chem.
 exam. Ger. de
 eana. Dom.
 Gal. 4. in iudic.
 c. 17. & 19.
 John 6. 33.
 Card. Bona.
 Ret. Lit. l. 2.
 c. 18. semper
 Et ubique ab
 Ecclesia pri-
 mordis usque
 ad seculum XII
 subspectu
 Et vini, &c.

Worship that which is in the Priest's Hand, and in the Pix, with Divine Honour, as God himself, when we have Reason, Scripture, and the Authority of Catholick Tradition to perswade us to believe it to be Bread and Wine, and therefore they could not Worship it without the guilt of Idolatry, while they were of that mind. For though it be the general Belief of most Christians Ancient and Modern, that the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper, yet there is no Reason to believe the Body of Christ is in the Hand of the Priest, or in the Pix; for our Saviour says only take eat this my Body, and many Churches and Divines say tis the Body of Christ *uestimentibus & sumentibus*. But none but the Church of Rome does teach it is upon the Altar, and in the Hand of the Priest, and that what is there is to be adored.

2. Our Saviour says, *except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you*. And the Church of God did partake of the Holy Communion in both Kinds for above twelve hundred Years together, and all other Churches, but the Roman, do receive it in both Kinds at this time. The Niceties therefore of the Council of Trent, and the Roman Schools cannot justify our Disobedience to the Command of Christ, and the constant Tradition of the Catholick Church.

3. They would allow no other Publick Service but in Latin, which People generally did not, nor never were likely to understand. Contrary to the plain Word of God, 1 Cor. 14.

These were sufficient Reasons to omit many others, why the Queen and Kingdom should refuse to receive and to confirm those Popish Bishops; and consequently the Schism that was made was wholly at their Door. And the Protestants in joyning with the Reformed Bishops, did

did nothing but that they had warrant to do from the Word of God, and the Catholick Church, and all other Churches ought to endeavour in a Christian and Peaceable manner, to reform these and other Abuses as we have done.

The third Argument.

That Archbishop *Parker*, and all his Associates, and consequently all who adhered to him, or adhered to their Successors, were and are Schismatics, separate from the whole true visible Church of Christ, because they were consecrated by *Barlow*, who was intruded into the Place of *Christopherson* Bishop of *Chichester*. *Scory* was put by King *Edward 6th* into *Day's* Place, then being Bishop of *Chichester*. *Coverdale* into *Vesey's* Place, *Hodgkins* was only a Suffragan, but communicated with these three in the Consecration, and therefore became a Schismatick.

As our Author does only in this Argument vary in Form and Circumstance from his former Arguments, so I must apply the same Answer for Substance to his Assertions. *Day* and *Vesey* were justly set aside in King *Edward's* Days, for not consenting to the Decree of the major part of the Bishops, as appears by the Protector's Letter to Bishop *Gardner* in Dr. *Burnet's* Collection; and Bishop *Scory* and *Coverdale* were by the consent of the Archbishop and Bishops Regularly settled in their Places, in peaceable Times wherein no Cruelties were exercised, no Man was put to Death for his Religion, and only that Discipline was used, to turn out those that would not quietly submit to the Determinations of the major part of the Bishops of the Province; and as for Bishop *Barlow*, he was Consecrated a Bishop of this Church near twenty Years before, in King *Henry the Eighth's* Days, and so was Bishop *Hodgkins* Suffragan at *Bedford*. So that we have the Four Consecrators of

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Arch-

Coll. of Rec-
cord. part 2.
p. 155. This
in our express
Pleasure
where there
is a full con-
sent of others
the Bishops
and Learned
Men in a
truth, not to
suffer you, or
a few others
with wilful
headiness to
dissease all
the rest.

About the beginning of the Queen's Reign Bishop Jewel's Defence of the Apol. 2 part. Ed. 1567. p. 130. Our Bishops are made in Form and Order as they have been ever by free Election of the Chapter, by Consecration of the Archbishop and other three Bishops. To be short, We succeed the Bishops that have been before our days. We are Elected, Consecrated, Confirmed, as they were.

That they concurred in Consecrating Archbishop

Parker, &c. See Mr. Mason de Minister. Angl. p. 353. out of the Regist. Cambd. Eliz. p. 38. Bishop Godwin de presulib. Angl. in Vita Parkeri. Archbishop Bramhall. The Consecration and Succession of the Protestant Bishops justified, and many others.

Archbishop Parker duly consecrated in quiet Times, by the Archbishop and Bishops of the Province, and therefore endued with the undoubted Power both of Order and Jurisdiction beyond all Dispute. Therefore unless any can shew a better Title, not only the Power of Order which they did Confer, but of Jurisdiction also, must be unquestionable, and consequently the whole Succession of English Bishops ever since, is exactly Regular and Canonical. The only Pretenders to a better Title, were those fourteen Popish Bishops set aside by Queen Elizabeth: But these four Mens Title is more Firm and Ancient than theirs, for the Popish Bishops were either such as were legally Deposed, and thrust themselves afterwards in the Places of the Lawful Bishops, and then put many of them to Death, or all else but Bishop Thirlby, were ordained by, or communicated with them during their Schism and Usurpation, and therefore, neither the Ordainers nor Ordained had any Right or Jurisdiction in the Church of England; so that Bishop Barlow, Bishop Scory, Bishop Coverdale, being undoubted Regular Bishops of the Church of England at King Edward's Death, and all that was done in Queen Mary's Days being acted by Bishops that had no Lawful Jurisdiction, the Regular Authority of Ordaining and Confering Jurisdiction, as well as Order, was devolved to them, and they might take Bishop Hodgkins into their Assistance to add the greater Solemnity to their Ordination, so that those Fourteen, were so far from being Regular Bishops of the Church of England, that they will not be able to clear themselves of Schism, Murder, and the damnable Heresy of the Deposing Doctrine. 'Tis very unreasonable therefore that the Bishops of the Church of England should be charged with Schism, for declining their Authority, so long as they have a Regular Succession, from

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the undoubted Lawful Bishops, who were free from any such foul Guilt or Suspicion, and the Clergy were so well satisfied with their Authority, that of 9400, above 9200 did really submit to it, and heartily embrace the Reformation; and the Queen, Nobility, Gentry, and the whole Kingdom, as I said before, did willingly and joyfully adhere to their Communion, and for ten or eleven Years lived in Peace and Unity; till the Pope by his Bull of Excommunication and Deposition made a Disturbance.

The fourth Argument.

WHosoever Subject themselves unto these as their Lawful Pastors, who have no Jurisdiction over them, are Schismatics. But *English* Protestants ever since Queen *Elizabeth's* Time, have Subjected themselves to these as their Lawful Pastors, who have no Jurisdiction over them? Therefore, &c. are Schismatics.

The second Proposition he proves, because we had no Regular Succession at home, nor derived none from abroad, and could have none from *Rome*, *Constantinople*, or any other Church.

But all this is founded upon a false and groundless Supposition. Whereas we had Four True, Lawful, Regular Bishops with full Power of Order and Jurisdiction, from whom we derive our Succession (and might have had many more, had not they unjustly put them to Death) and so needed not any Assistance from *Rome* or *Constantinople*, or any Place else.

And as for the Constitution of our Church, it is established by Divine Right, committed to us by Succession from Christ and his Apostles, and we Act by the Power we received from the Holy Ghost, for the Pastoral Charge, the Care of Souls, the Right and Power of Baptizing and Consecrating the Eucharist, the Power of binding and loosing, the Power of Ordination, &c. are all

² Artic of
the Church
of Engl. 17.

³ The Book
of Ordina-

tion, receive
the Holy

Ghost for
the Office

and Work of
a Bishop in

the Church
of God, now

committed
unto thee by

the Imposi-

tion of our
hands. Ignat.

Ep. ad Smyrn.

& Trall.

Tertull. de
Bapt. c. 17.

Cyp. Ep. 68.

1 Tim. 3. 7.

all Spiritual Offices received from God. Neither do we derive them from any secular Magistrates; but from the Bishops of the Province according to the constant Tradition of the Church, which St. Cyprian says, did descend down from Divine Tradition and Apostolical Observation, and the Council of Nice, and other General Councils Approve and Confirm the same: And as for many of the Formalities that are used in the first Nomination, Election, and Confirmation of Bishops, they were not observed by Christ and his Apostles, nor commanded by the Church, and so are accidental Ceremonies Appointed by the State to testify their good liking of the Person, that as the Church doth think him well qualified and fit to be Preferred to such a Sacred Office, so the State is well satisfied, that he is a Man that will be Useful and Faithful to the Temporal Government; which is agreeable to the Apostles Direction, *that he should have a good report of them that are without*. But still that which is Essential, and the Authority and Power to execute the Sacred Office of a Bishop or Priest in their respective Charges, is derived from the Bishops of the Province; and after great Violence and Disorder, from as many, or the major part of them which survive. And this Method is established and allowed by the Catholick Church, as long as Provinceial and National Churches keep to her Faith and Unity, as Ours has done. So that every Bishop and Priest orderly constituted in his Place, does act by the Power and Appointment of the Catholick Church, and they contemn the Catholick Church, that desert and disturb them in the Performance of their Office. Hence we may understand our Saviour's meaning, when he says, *if he neglect to hear the Church let him be unto thee as an heathen man, and a publican*. Which in the first Place, does require us to hear our own particular Parish Priest and Bishop, while they are Constituted, and live in the Unity of the Church, but principally

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it does oblige us to hearken to the Catholick Church. So that if our own Pastors turn Hereticks, or set themselves up by undue means, and not according to the Order of the Church, they are not to be hearkned to, but we must according to our Saviour's Command *hear the Church*, and not those Pastors that will not themselves *hear and obey the Church*, as the Pope and his Adherents in *England* do not.

So that though Archbishop *Parker* and others, were Ordained but by Four Bishops (which is more then the Canons do require to be present) yet it was according to the Constitution and Order of the Catholick Church, and so all Catholick Bishops must allow and approve of what was done. And they and their Successors are established by Christ, according to that Command and Authority which he gave to his Apostles, to whom, as he gave Authority over the whole World, so he hath promised to be with them and their Successors to the end of the World.

And none have better asserted and maintained the Divine and Apostolical Right of Episcopal Government, as well against the Pope and Jesuits, as the Presbyterians and *Erastians*, than the Bishops and Divines of the Church of *England*. Our Author therefore does take wrong Measures, and seems not to be acquainted with the State of our Affairs, when he does Object to us, the deriving our Spiritual Authority from secular Magistrates; For no Church in the World hath more heartily defended the Episcopal Primitive Church Government in Opposition to the Pope and other Innovators, than ours has done.

See what opposition was made by the Pope and Jesuits to the Divine Rights of Episcopacy in the Council of Trent, in the Hist. of Father Paul & Card. Pallavicini: Bp. *Bilson*, Bp. *Downham*, Bp. *Hall*, Bp. *Taylor*, Dr. *Hammond*, Dr. *Heylin*, &c. Petrus de Marca, de concordia Regni & Sacerdotii lib. 3. c. 5. m. 1. Antiquo juri universalis Ecclesie assensu roborato successit jus novum quod anno Domini 836. publicari cepit admittente Nicolao primo & aliis Pontificibus; &c. Voell. in Prefat. ad Codic. Can. instell. pag. 1. jus novum vetari successit circa annum Christi 836 & paulatim invaluit in occidente; &c. This New Law was the Pope's usurping the Power of Choosing and Confirming of Bishops and receiving the last Appeals from all Churches, which before did belong to the Archbishops.

shops and Bishops of the Province, as the General Councils do shew, &c. *Mores*, and others, have leginsly proved, and so acknowledge that Usurpation which we charge upon the Pope.

And now we have been Governed by many Successions of Archbishops and Bishops, according to that Divine Tradition and Apostolical Observation; and are at this Day settled under the Conduct of as Learned, and Pious Bishops and Clergy, as perhaps ever has been in any Age, since the first Founding of the Christian Church, and heartily United in the Profession of, and Conformity to, the truly Ancient, Catholick, and Apostolick Faith and Discipline, which is Established in the Church of *England*, in Provincial and National Synods, and likewise by the Law of the Land; neither are there any that pretend any Succession derived down in Opposition to ours, much less a Regular and Orderly Jurisdiction over us; and if the Popish Bishops in the beginning had a pretended Claim, yet they being all long since Dead, and none continued to succeed in their Places, all Pretence is now wholly out of Doors, and the Present Bishops are guilty of no Schism, their Order is undoubted, and their Succession uninterrupted, and so their Title and Authority is as firm and unquestionable as any upon Earth; and they must be Schismatics before God and the Catholick Church, that do not submit to them, and joyn in their Communion in all Lawful Things, as the Service of our Church is in all its Offices and Administrations beyond Dispute; and to joyn in them is all that is required of any Lay-person to be a Member of our Communion.

And now I have vindicated the justness of the Authority of the Church of *England*, let us consider with what a different Spirit and Temper the Reformers did proceed, from that of the Papists, on the side of the Reformers nothing but Love, Kindness and Charity; on the Part of the Papists, nothing but Cruelty, Murder, and Destruction. For they did not only uncanonically Depose their

See our Articles, Liturgy, and Canons; besides, We retain great part of the Ancient Canon Law, though We reject the justness, brought in by the Pope 836 Years after Christ.

See B. An. drew. Fort. from p. 144. to 152. largely shewing the Treachery

their Spiritual Fathers, the Lawful Bishops in Queen *Maries* Days, but Archbishop *Crammer* of *Canterbury*, Bishop *Ridley* of *London*, Bishop *Latimer*, Bishop *Hopper*, and Bishop *Ferrar*, were burnt to Death, with many other Priests and Lay-persons, and others were forced to fly their Country to avoid the like Destruction.

Now come we to consider how these Bishops that had been the cause of all this Cruelty, and Bloodshed in Queen *Maries* Days, and were wrongfully thrust into the Places of the True and Lawful Bishops whom they Murthered, or forced to fly their Country, were treated themselves by the Reformed Bishops when the Tide was turned another way, as it was in the Days of Queen *Elizabeth*. And one would think, that the Nation being thus exasperated against them, by the cruel Usage they shewed to others, they would meditate the like Revenge, and retaliate upon them with the like Severity, but it is quite contrary to the meek Spirit of Orthodox Christians, thus to imbrue their Hands in Blood upon the Account of Religion, or to seek to Revenge themselves in the like manner. They committed their cause to God, in whom they did put their trust, and left it to him to plead it with their Adversaries. But they themselves did render nothing but Good for Evil, Mercy for Cruelty: And though they did remove the Bishops from those Sees to which they had no just Title, because they were Men of Blood, and would not conform to the Publick Order Kettled in King *Edward's* Days, and give such Security to pay due Allegiance to her Majesty, as in justice they ought to have done, yet they were treated with all Civility. Archbishop *Heath* was suffered to abide in one of his own purchased Houses, never restrained to any Place, and died in great Favour with the Queen, who bestowed many Gracious Visits on him during his Retirement. *Tunstall* Bishop of *Durham* spent the remainder of his time with Archbishop *Parker*,

Bp. Andrews
Tortur. Torti
pag. 146.

Parker, by whom he was kindly entertained and hospitably Buried; the like Civility was shewed to *Thomas* Bishop of *Ex* in the same House, and to *Rown* Bishop of *Wells* by the Dean of *Exon*, in which two Houses they Died about ten or eleven Years after. *Wolfe* Bishop of *Winchester*, though at first imprisoned for his Insolencies, after some time was suffered to enjoy his Liberty, and to Retire himself to what Friend he pleased. The like Favour was shewed to *Turberville* Bishop of *Exeter*, who being a Gentleman by Birth of an Ancient Family, could not want Friends to give him Entertainment. *Watson* Bishop of *Lincoln* having endured a short Re-straint, spent the remainder of his Time with the Bishops of *Ex* and *Rochester*, all being found practising against the State, he was finally shut up in *Witch* Castle, where at last he Died. *Oglethorpe* Bishop of *Carlisle* Died soon after his Deprivation, of an Apoplexy. *Bayne* Bishop of *Lichfield* of the Stone, and *Morgan* Bishop of *St. David's* of some other Disease the December following his Deprivation, but all of them in their Beds and at perfect Liberty. The rest disposed of themselves as they pleased, but no Re-straint was laid upon them, and were perfectly out of all Fear or Danger of hard Usage so far were the Reformers from putting them to Death upon the Account of Religion. Only Bishop *Bonner* was kept in the Tower for his own Security, to preserve him from the Outrage of the Multitude, which he had highly exasperated against him by his former Cruelties. But so gentle was his Usage, and so answerable in all Respects to his Character; that one would have looked on it rather as a chosen Retirement, than a Re-straint.

This clear Account being given of the Lawful Authority, and undoubted Succession of the Bishops in *Queen Elizabeth's* Days, by whom the Reformation was continued, which was happily begun in *King Edward* the sixth's Reign; come we now to consider the state of the

infe-

inferior Clergy at that Change, as we have set it down by Mr. *Cambden*, who wrote the Annals of those Times. *Camb. Elix.* The Account that he gives us is this, that the Number of Ecclesiastical Promotions was 9400, of all which, only 80 Rectors of Churches, 50 Prebendaries, 15 Presidents of Colleges, 12 Archdeacons, 12 Deans, and six Abbots were turned out, in all 175, most, if not all of them very likely put in unjustly in Queen *Maries* Days, or else chosen out particularly for their known Obstinacy and Humour, in contending for the Errors of the Church of *Rome*. And yet what a poor handful they were to the rest, which were above 9200, who did Return to Lawful Settlement of the Church in King *Edward's* Days, and the true Canonical Bishops then remaining, who concurred in Ordaining Archbishop *Parker* and other Bishops, restoring and settling the Reformation.

God Almighty in his due Time, put an end to all those immoderate Heats and Contentions; and inspire Papists and other Dissenters with that Charitable and Peaceable Temper, which always eminently appeared in the true Catholics of the Church of *England*: And let all those that heartily desire the Advancement of Religion, and the Salvation of Mankind, consider, that the way to promote the Glory of God, and the Peace and Unity of the Church, is not to carry on secular Designs, to impose the private Opinions of the Council of *Trent* and *Roman* Schools, nor yet the Fanatical Devices of some Modern Reformers, but by maintaining the truly Ancient and Apostolick Faith, Devotion and Discipline, delivered and recommended to us by the Word of God, and Example and Authority of the Primitive and Catholick Church, which is, and can be observed no where in greater Perfection, than in the Church of *England*, as is Established by Law.

T H E E N D.